

"YOUR KINGDOM COME"

Luke 11:2 (p. 1614)

March 8, 2020

*He said to them, "When you pray, say:
'Father, hallowed be your name, your kingdom come.'"*

Luke 11:1-2

What kind of prayer?

*One day Jesus was praying in a certain place. When he finished,
one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."*

Luke 11:1

Q 117. What is the kind of prayer that pleases God and that he listens to?

A. First, we must pray from the heart to no other than the one true God, revealed to us in his Word,
asking for everything God has commanded us to ask for.

Second, we must fully recognize our need and misery, so that we humble ourselves in God's majestic presence.

Third, we must rest on this unshakable foundation: even though we do not deserve it,
God will surely listen to our prayer because of Christ our Lord. That is what God promised us in his Word.

Heidelberg Catechism, Lord's Day 45

- 1) Prayer that is BILBICAL
- 2) Prayer that reflects my SUBMISSION, DEPENDENCE ON GOD
- 3) Prayer founded on GRACE, NOT OBLIGATION

The second petition means

" . . . your kingdom come. "

Luke 11:2b

*He told them this parable: "Look at the fig tree and all the trees. When they sprout leaves,
you can see for yourselves and know that summer is near. Even so, when you see these
things happening, you know that the kingdom of God is near."*

Luke 21:29-31 (p. 1636)

- 1) Loyalty: _____
- 2) Treason: _____
- 3) Conquest: _____

Becoming the answer to this prayer

From that time on, Jesus began to preach, "Repent, for the kingdom of heaven is near."
Matthew 4:17 (p. 1500, also Matthew 5:3,12)

1) Living the VALUES OF THE KINGDOM → THE BEATITUDES

2) Nurturing THANKSGIVING AND WORSHIP

Heidelberg Catechism, Lord's Days 48, 49

Q 123. What does the second petition mean?

A. "Your kingdom come" means:

Rule us by your Word and Spirit in such a way that more and more we submit to you.¹

Preserve your church and make it grow.²

Destroy the devil's work; destroy every force which revolts against you and every conspiracy against your holy Word.³

Do this until your kingdom fully comes, when you will be all in all.⁴

¹ Ps. 119:5, 105; 143:10; Matt. 6:33 ² Ps. 122:6-9; Matt. 16:18; Acts 2:42-47

³ Rom. 16:20; 1 John 3:8 ⁴ Rom. 8:22-23; 1 Cor. 15:28; Rev. 22:17, 20

Q 124. What does the third petition mean?

A. "Your will be done, on earth as it is in heaven" means:

Help us and all people to reject our own wills and to obey your will without any back talk.

Your will alone is good.¹

Help us one and all to carry out the work we are called to,² as willingly and faithfully as the angels in heaven.³

¹ Matt. 7:21; 16:24-26; Luke 22:42; Rom. 12:1-2; Tit. 2:11-12 ² 1 Cor. 7:17-24; Eph. 6:5-9 ³ Ps. 103:20-21

Resources

John Calvin's comments on "your kingdom come" at <https://www.monergism.com/thy-kingdom-come-0>

Eric Raymond's essay at <https://www.thegospelcoalition.org/blogs/erik-raymond/mean-pray-thy-kingdom-come/>

Lloyd-Jones' introduction to the Sermon on the Mount has some good thoughts on the kingdom. At <https://www.monergism.com/introduction-sermon-mountain>

Greg Anderson's *Cancer and the Lord's Prayer* at https://www.goodreads.com/book/show/762254.Cancer_and_The_Lord_s_Prayer

Deffinbaugh's "Teach Us to Pray" message at <https://bible.org/seriespage/38-teach-us-pray-luke-111-13>

Augustine on the Lord's Prayer at <https://archive.org/details/sermonsonselecte16augu/page/90/mode/2up>

Horatio Bonar's "How Much More" at http://grace-ebooks.com/library/Horatus%20Bonar/HB_Light%20%26%20Truth%20Gospels.pdf

The Lord's Prayer, Luke 11:2-4

Father,

hallowed be your name,
your kingdom come.

Give us each day our daily bread.

Forgive us our sins,

for we also forgive everyone who sins against us.

And lead us not into temptation.

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Spurgeon's "Sword and Trowel" essay at

https://books.google.com/books?id=OyUEAAAAQAAJ&pg=PA378&lpg=PA378&dq=spurgeon+on+kingdom+come&source=bl&ots=ZQPqtP3sTX&sig=ACfU3U3bhMnW_7tQh9CmrJcKSetvJ3ctug&hl=en&sa=X&ved=2ahUKEwjduKPKIYboAhXEGTQIHUJWDbcQ6AEwCXoECAoQAQ#v=onepage&q=spurgeon%20on%20kingdom%20come&f=false

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Horatio Bonar's "How Much More" at [http://grace-](http://grace-ebooks.com/library/Horatius%20Bonar/HB_Light%20%26%20Truth%20Gospels.pdf)

[ebooks.com/library/Horatius%20Bonar/HB_Light%20%26%20Truth%20Gospels.pdf](http://grace-ebooks.com/library/Horatius%20Bonar/HB_Light%20%26%20Truth%20Gospels.pdf)

Rick Monday saving the flag: <https://www.youtube.com/watch?v=hbr1hNp-nI4>

I like J. C. Ryle's short commentary on the Lord's Prayer at <https://www.gracegems.org/Ryle/111.htm>

Keathley's "Principles of Prayer" at <https://bible.org/article/principles-prayer-luke-11>

Thy Kingdom Come



by John Calvin

The second petition is: that God's Kingdom come [Matt. 6:10]. Even though it contains nothing new, it is with good reason kept separate from the first petition; for if we consider our languor in the greatest matters of all, it behooves us to extend our discussion in order to drive home something that ought to have been thoroughly known of itself. Therefore, after we have been bidden to ask God to subject and finally completely destroy everything that casts a stain upon his holy name, there is now added another similar and almost identical entreaty: that "his Kingdom come" [Matt. 6:10].

But even though the definition of this Kingdom was put before us previously, I now briefly repeat it: God reigns where men, both by denial of themselves and by contempt of the world and of earthly life, pledge themselves to his righteousness in order to aspire to a heavenly life. Thus there are two parts to this Kingdom: first, that God by the power of his Spirit correct all the desires of the flesh which by squadrons war against him; second, that he shape all our thoughts in obedience to his rule.

Therefore, no others keep a lawful order in this petition but those who begin with themselves, that is, to be cleansed of all corruptions that disturb the peaceful state of God's Kingdom and sully its purity. Now, because the word of God is like a royal scepter, we are bidden here to entreat him to bring all men's minds and hearts into voluntary obedience to it. This happens when he manifests the working of his word through the secret inspiration of his Spirit in order that it may stand forth in the degree of honor that it deserves. Afterward we should descend to the impious, who stubbornly and with desperate madness resist his authority. Therefore God sets up his Kingdom by humbling the whole world, but in different ways. For he tames the wantonness of some, breaks the untamable pride of others. We must daily desire that God gather churches unto himself from all parts of the earth; that he spread and increase them in number; that he adorn them with gifts; that he establish a lawful order among them; on the other hand, that he cast down all enemies of pure teaching and religion; that he scatter their counsels and crush their efforts. From this it appears that zeal for daily progress is not enjoined upon us in vain, for it never goes so well with human affairs that the filthiness of vices is shaken and washed away, and full integrity flowers and grows. But its fullness is delayed to the final coming of Christ when, as Paul teaches, "God will be all in all" [1 Cor. 15:28].

Thus this prayer ought to draw us back from worldly corruptions, which so separate us from God that his Kingdom does not thrive within us. At the same time it ought to kindle zeal for mortification of the flesh; finally, it ought to instruct us in bearing the cross. For it is in this way that God wills to spread his Kingdom.

But we should not take it ill that the outward man is in decay, provided the inner man is renewed [2 Cor. 4:16]! For this is the condition of God's Kingdom: that while we submit to his righteousness, he makes us sharers in his glory. This comes to pass when, with ever-increasing splendor, he displays his light and truth, by which the darkness and falsehoods of Satan's kingdom vanish, are extinguished, and pass away. Meanwhile, he protects his own, guides them by the help of his Spirit into uprightness, and strengthens them to perseverance. But he overthrows the wicked conspiracies of enemies, unravels their stratagems and deceits, opposes their malice, represses their obstinacy, until at last he slays Antichrist with the Spirit of his mouth, and destroys all ungodliness by the brightness of his coming [2 Thess. 2:8].

Calvin, J. (2011). [Institutes of the Christian Religion](#) (Vol. 1, pp. 904–906).

The second theme is closely related to it. The disciples are to pray that God's kingdom may come. See 4:43 note, and for the hope of its coming see Mk. 9:1 (diff. Lk. 9:27); Mk. 11:10 (diff. Lk. 19:38); Lk. 17:20; 22:18 and 10:9, 11 (Perrin, 57–59). The emphasis is on the sovereignty of God, as the parallelism with the first petition indicates. At the same time the phrase is used with particular reference to the blessings that come to men when God is acknowledged as king and his beneficent rule is allowed full sway. God's rule means the end of Satan's rule. The petition is, then, for God to act by setting up his rule. Jewish language is again echoed. The Qaddish prayer cited above continues: 'May he let his kingdom rule in your lifetime and in your days and in the lifetime of the whole house of Israel, speedily and soon'. Outwardly, the two prayers are the same; the Christian prayer is distinguished by the fact that those who pray it have been taught by Jesus that the kingdom of God is at hand. They look forward to the consummation of the promises of God (cf. E. Lohmeyer*, 88–110; Perrin, 160f.).¹

¹ Marshall, I. H. (1978). [The Gospel of Luke: a commentary on the Greek text](#) (pp. 457–458). Exeter: Paternoster Press.